

**THE**  
**CHARLESTON GOSPEL MESSENGER,**  
**AND**  
**PROTESTANT EPISCOPAL REGISTER.**

BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

**Vol. XX.]**

**JUNE, 1843.**

**[No. 3.]**



Front view of

St. Michael's Church.


CHARLESTON, S. C.

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## CONTENTS.

ORIGINAL.	PAGE.
The Times, Morally Considered—in a Charge, from the Bishop, to the Clergy, of the Diocese of South-Carolina, delivered in St. Philip's Church, Charleston, on Monday, 13th February, 1843. (Concluded,) - - - - -	65
The Sermon at the Convention 1843, - - - - -	75
On Predestination, - - - - -	77
Extract from a Sermon, &c. - - - - -	ibid
<b>NEW PUBLICATIONS.</b>	
A Manual of Family Prayer, - - - - -	79
The Priesthood: A Sermon. By John Williams, M. A., Rector of St. George's Church, Schenectady, - - - - -	80
The Pastor's Manual for Funeral Occasions. By one of their own order. Hartford, 1843, - - - - -	81
Athanasion; second edition; with notes and corrections. Also Miscellaneous Poems. By the Author of Christian Ballads, &c. 1843, - - - - -	83
<b>SELECTIONS.</b>	
Extracts from the Primary Charge, &c. By C. H. Terrot, D. D., Bishop of the Scotch Episcopal Church. (To be continued,) - - - - -	83
Poetry—The Sabbath, - - - - -	53
Religious Intelligence.—Missionary Lecture at St. Stephen's Chapel; Episcopal (S. C.) Journal—Extracts from it; Domestic and Foreign Missionary Society of the P. Episcopal Church; Georgia; China; London Society for Promoting Christian Knowledge, - - - - -	91—96
Obituary Notice.—P. E. Society.—Calendar, - - - - -	ibid

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TO THE CLERGY, OF THE DIOCESE OF SOUTH-CAROLINA,  
Delivered in St. Philip's Church, Charleston, on Monday, 13th February, 1843.

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OF the fifth commandment, it is an obvious requisition, to maintain one's parents. But our Lord speaks of some who to avoid this duty adopted a stratagem.\* They were lovers of money. St. Paul links together the sins of covetousness and disobedience to parents.† As filial, so parental obligation is generally overlooked by the covetous, or if they do provide for the body—they neglect the souls of their children. Their example is daily and most impressively inculcating the pernicious lessons: Set your affections chiefly on the things of the earth: Labor exclusively for the meat that perisheth: The one thing to be deprecated is not hell, but poverty: The one thing to be sought is not heaven, but gold.

Of the sixth commandment, it is almost a truism to remark, more breaches of it are to be traced to the love of money, to the eagerness for acquiring, to the despondency for the loss, or the inordinate fear of losing it, than to any other single cause whatever. Murder to obtain the purse, or the land. The duel originating in law suits for property—suicide in consequence of a reverse, when in despair the man exclaims, "Ye have taken my Gods, and what have I more," or like the greatest of criminals, the traitor to his Redeemer, the wretched Judas is overwhelmed by a remorse, which has its origin first in robbing the poor, and next in selling the life of his best friend, for thirty pieces of silver; *how frequent, alas,* in our very midst, are such appalling deeds! May not the wise man have had a reference to them, when he wrote, "He that hateth covetousness shall prolong his days."‡

Of the seventh commandment, one of the temptations to the violation of it, is the love of money, and this is the very root of the evil against which the eighth commandment is directed. Theft in some of its various forms, (robbery, pilfering, fraud, breach of trust, hard bargains, gambling, wild speculation,) is a crime almost inseparable from the charac-

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\* Matt. vii. 11.

† Romans i. 29.

‡ Proverbs xxviii. 16.

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ORIGINAL.	PAGE.
The Times, Morally Considered—in a Charge, from the Bishop, to the Clergy, of the Diocese of South-Carolina, delivered in St. Philip's Church, Charleston, on Monday, 13th February, 1843. (Concluded,) - - - - -	65
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† Romans i. 29.

‡ Proverbs xxviii. 16.

ter of the covetous, and the sin in no age or country is so common, as in that in which the advantages of wealth are overrated, and the zeal to gain it, and the dread of losing it prevail. At such a time, the body politic, ordinarily so careful of its reputation, and the individual esteemed by himself, and regarded by others as high minded, stoop to the meanness of fraud, and descend to the level of the thief—although a depraved public opinion has changed the name of the crime and the criminal, and thus rendered him less conscious of his guilt than he otherwise would be.

As to the ninth commandment, we know that Gehazi, the servant of the prophet Elisha, would have escaped the sin of violating it, had he not coveted the goods of Naaman; and that it was by the same overestimate of money, Ananias and Sapphira were led to their falsehood, which was so memorably punished.

In the tenth commandment, the sin to which we are referring is specifically prohibited, and we have seen that he who commits it, is in great danger of breaking the other nine commandments.

Again—there are two commandments on which we are told hang all the law and the prophets. Love, says an Apostle, is the fulfilling of the law. If ye love *me*, said our Redeemer keep my commandments. Now we have seen that the love for God, is prevented by the sin of covetousness, and so in a remarkable manner is the love of our neighbor. What a demoniacal picture of division in families; alienation among friends; hard thoughts of, and unjust acts to the rich; persecution of debtors—barbarity to the poor—of envy, hatred, malice, and all uncharitableness, does this “age of gold,” as it has been well called, present!

Other sins (or modifications of those which have been named,) might be named, of which covetousness is the fruitful root. Let me mention *that one*, so rife that the world has been hunting for a new remedy, instead of faithfully using *that of the Gospel*. The chill after the fever of the pursuit of gain—the disappointments of avarice—and the depression of reduced circumstances are among the most common causes of drunkenness. I name another sin—the withholding from our heavenly father and Redeemer the thank-offerings—the honoring him with our substance—the robbing of God,\* as the prophet calls it. It is covetousness which retards the advancement of the Redeemer's kingdom, diverts from the treasury, and palsies the arm, of the Church, and reduces almost to bankruptcy our various religious and charitable societies. And may I not, ought I not to, add, what but avarice, perhaps unconsciously allowed, combined with the fancy, that contrary to the divine decree, a living may be obtained with little, or no labor, has in depopulating some of the most fertile regions of this State, and breaking up congregations, plunged whole families into the monstrous fanaticism, and the prevailing irreligion and depravity of the West. The motive of health has been assigned for the emigration from among us, but in that respect has the South West any advantage over the South East? It has not the salubrity of our ocean coast, and of our pine recesses, and hilly and mountain region—which afford convenient retreats for many of our agriculturists—but if it had, the turning away from the sanctuary, the sacraments, and Church privileges in general, even for

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\* Malachi iii. 8.



better health, would still be a sin. Has not God visited us for this? "For the iniquity of his covetousness, (we read in Isaiah,) was I wroth and smote him."\* "Babylon, saith Jeremiah,† is suddenly fallen and destroyed: Oh thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness."—"That great city, (saith St. John,‡) that was clothed in fine linen and purple, and scarlet, and decked with gold, and precious stones, and pearls, for in one hour is great riches come to nought."

Our heavenly father warms and counsels all men, against this sin: "Wo to him (we read in Habakuk,§) that coveteth an evil covetousness to his house, that he may set his nest on high—that he may be delivered from the power of evil," but more especially his people: "Covetousness let it not be once named among you, as becometh Saints."|| "Let your conversation be without covetousness, and be content with such things as ye have," and most especially, his ministers. To Timothy, St. Paul says, "O man of God, flee these things,"¶ that is, the love of money and its results. The false teacher is described as one who "through covetousness shall make merchandize of the flock—teaching things which they ought not for filthy lucre's sake."\*\* "Feed the flock of God, says St. Peter††—not for filthy lucre's sake"—and St. Paul—"a Bishop must be, not greedy of filthy lucre—not given to filthy lucre"—and as warnings in words, so by examples, are set before them: "Demas hath forsaken me, having loved the present world." "There were false prophets, even as there shall be false teachers among you—following the way of Balaam—who loved the wages of unrighteousness."

It may be that the inordinate pursuit of riches is not for one's own advantage, but to obtain means of advancing his children or doing good to friends, and the community in general. Such an excuse is often alleged, and palliates the sin in the sight of man. But God seeth not as man seeth. Covetousness is a sin, whatever be its motive. As one's own, so the welfare of others should be sought, by no other than lawful means. The competence, which we desire, for our children is more likely to be attained by those who seek it by unexceptionable industry, accompanied by prayer, than by those who cherish self-dependance, and use unlawful methods. But let us suppose, that by a parent's efforts, the child is placed beyond the reach of want. Is that a real advantage? May not this result produce evils---prevent exertion---weaken the faculties of mind and body, and tempt to sins? Is it a kindness to relieve a youth from the necessity of industry,---to furnish him with the opportunity and temptation, to be indolent, luxurious, and sensual? And as to the endowment of useful institutions by the covetous, are they likely to be successful? Have not the institutions with a moderate endowment, provided by the pious, flourished, while those, with an unparalleled amounts of funds bestowed from questionable motives, and acquired by their donors, by improper means, are declining, or are extinct? With God's blessing, the widow's mite will effect wonders. Millions, without that blessing, would be useless or injurious.

II. If the existing wide spread "affliction in estate" is ascribable, not only to physical and political causes, but also to moral causes, and no

\* Isaiah lvii. 17. † Jeremiah li. 8, 13. ‡ Revelations xviii. 16, 17. § Habakuk ii. 9.  
|| Eph. v. 3. Heb. xiii. 5. ¶ 1 Tim. vi. 11. \*\* 2 Peter ii. 3; Titus i. 11. †† 1 Peter v. 2.

Christian can doubt it, and if these moral causes be such as have been stated, it may be useful to inquire, what are the lessons addressed to us by "the Times." And first, we name, an exemplification, and re-iteration of the lesson of Holy Scripture, that it is characteristic of sinners "to add iniquity unto their iniquity."\* No man, says a proverb, is suddenly profligate?† There was a beginning, to the guilty career of Absalom, of the prodigal son, and of Judas Iscariot. And so, in that distressingly and fearfully immoral condition of our beloved country, which we have now been reviewing, we must have noticed, how one sin is the parent of many sins, and those of the most aggravated kind—how, in particular the "love of money," the characteristic sin of our land and age, has been the fruitful mother of forgetfulness of God,—of denying to him our supreme love, and devotion---of profaning his Sabbath, sanctuary and sacraments---of parental and filial negligence---of murder and self-murder---of adultery, and its kindred transgressions---of theft in all its forms, with their varied names more or less indulgent; of falsehood and perjury, of drunkenness, and of parsimony in relation to those infinitely important concerns---the care of one's own soul---the honor of our God, and the spiritual welfare of our families, and our brethren of mankind. "Wherefore, let him that thinketh he standeth, take heed lest he fall."‡ Let him beware of what may be called a small sin---of the first rising of an evil desire, for God sees events in their results, and not merely in their origin and progress, and therefore, "he that offendeth in one point is guilty of all"—and the sin, at first, like the speck of a cloud, may expand, and cover with thickest darkness, the whole character.

Another oft repeated lesson of Holy Scripture, of which we are impressively reminded by "the Times," is that God exercises a moral government over men, not merely a natural government, such as is over all creation, animate and inanimate, but a moral control and influence. This great truth is taught, as by the whole tenor of the word of God, so by the history of all nations, and of each individual of our species. To doubt it would be to make our belief of the Bible questionable, and to expose our understandings to reproach. And yet most men, alas, too many Christians, do practically doubt it. To give it any thing like its proper influence, man needs to have it often declared, and enforced by severe discipline. Oh, may existing circumstances deeply affecting our country, our neighbors, ourselves, have their intended effect, in persuading us, habitually to recognize and be governed by it. The sudden change in the finances of the government—the ill success of its border war—the late perplexities in its foreign relations—the adversity into which so large a portion of the community have fallen, so unexpectedly, so soon following a state of almost unexampled prosperity—ought not such occurrences to remind us that "the way of man is not in himself, it is not in man that walketh to direct his steps"§—that there is a supreme control over the affections, the thoughts, and the actions of mankind—that which has been acknowledged even by unbelievers, and called "destiny,"|| which the Christian denominates God's moral government on the earth. Who now are the poorest? They who eagerly

\* Psalm lxxix. 27. Isaiah xxx. i.  
§ Jeremiah x. 23.

† Nemo repente turpissimus. ‡ 1 Cor. x. 12.  
|| Napoleon used this expression.



strove to be rich. Who the rich? They who participated not in the almost universal excitement. There is a remarkable uniformity in this divine government, that is, like sins and acts of obedience, have in different times and countries, like punishments and rewards.

A *third* lesson, on which we need not dwell, is the testimony to the divine inspiration of the Holy Scriptures, afforded by the retrospect now made. We have seen, that, according to the warnings of Holy Scripture, not only has sin been followed by suffering, but specified sins by predicted punishments, and thus, by our own observation and experience, the prophetic character in particular, and the divine authority in general, of that holy volume is corroborated.

It is a *fourth* lesson, (an inference from the two lessons last named,) that the *favor* of our moral Governor is the *only* security for escaping what we fear, for being delivered from what afflicts us, and for obtaining what we desire, and pursue. Godliness hath the promise of the life that now is\*—not that it ensures wealth, or honor, or health, or any temporal advantage, but that it ensures the favor of God, which alone can make a person, contented in prosperity, (for surely an unsanctified prosperity cannot bring peace,) and console him effectually in adversity, sorrow, and sickness. We are told “in his favor is life,” and “thy loving kindness is better than life.† Existence—life, separated from God’s favor, is attended here with a fearful looking for of judgment; and hereafter, with unmingled misery. On the other hand, he who trusts that God is reconciled to him; who is consoled by the “comforter;” and has the “hope of glory,” can never be miserable. Riches have flown away—they who once honored, despise him—the pleasures which the irreligious value exclusively, are utterly beyond his reach—there is darkness without, but there is light within—he is exempt from the remorse of unrepented sin—from the satiety of the present life—from the fear of eternity—yea, he has the persuasion that his sins are pardoned, and that this life will be exchanged for a better—he has all the ingredients of “the peace which passeth all understanding”—of the joy which the Holy Ghost alone imparts—and of the hope which “entereth within the vail”‡—he must be happy, and more or less so, as his repentance and faith are more or less deep and lively.

It is a *fifth* lesson of “the Times”—beware of the state of indebtedness, as a great source of sorrow, and of sin. The prevailing affliction is to be traced, not merely to reduced circumstances—to poverty, and its attendant privations, and apprehensions—but, as it respects many, to the pressure of debt. They are not merely without pecuniary resources, but they have, if I may so speak, less than nothing—their acquisitions in future, are pledged for present liabilities. The Holy Scriptures caution against such a condition, by the declaration: “The borrower is servant to the lender”§—by the instance of the Hebrews: “Lo we bring into bondage our sons and our daughters, neither is it in our power to redeem them, for other men have our lands,|| and by the precept: “Owe no man any thing, but to love one another.”¶ It is a small matter, if debt produces only temporal suffering, but it is a most powerful temptation to falsehood, and fraud, and entire forgetfulness of God, and the soul.

\* 1 Timothy iv. 8.  
§ Proverbs xxii. 7.

† Psalm xxx. 5. Psalm lxiii. 3.  
|| Nehemiah v. 5.

‡ Hebrews vi. 19.  
¶ Romans xiii. 8.

III. The duties of which Divine Providence seems now to be reminding us, next claim our consideration : and first, as to the duties of those in adversity. They are to make confession to God of the sins which impartial self-examination teaches them are the cause of their adversity—to pray for the forgiveness, which is to be had only through our Lord Jesus Christ—to forsake their sins, and to strive, in humble dependance on the grace of the Holy Spirit, for amendment, of heart and life—to wait (in “patience possess ye your souls,”\*) God’s time for consolation, and to be entirely satisfied with such as he prefers to bestow, whether the removal of their adversity or the strength to bear it, and to overcome it, being made more than conquerors, by the hope which looks beyond the grave—to expect, and indeed to desire, not so much a return of prosperity, as a return of God’s favor,—not the satisfactions, which are always imperfect and transitory, but those of God’s word and spirit which are neither few nor small, and are pure, substantial, and enduring—those satisfactions which have for their root the “exceeding great and precious promises”† in his holy word, and the in-dwelling of the Holy Spirit, whose name is “Comforter.”

Again, as to the duties of the prosperous. They are to be humble, remembering who maketh them to differ from their afflicted brethren, that they have nothing for which they are not indebted to the mercy of God, and that, to-morrow, according as he determines, their prosperity may depart—to take warning by the sufferings of others, and avoid sin, which is the cause of all suffering, and in particular the grasping temper which they behold punished with destitution, vassalage, remorse, solicitude, spiritual leanness, and aggravated crime—and to practice enlarged beneficence, since we are taught, that “it is more blessed to give than to receive,”‡ and that to add to one’s property will not augment happiness, in any degree to be compared with the happiness resulting from the disbursing it, in obedience to God, in expression of gratitude to him who gave it, and in doing good to the brethren by creation and redemption, in particular “unto them who are of the household of faith,”§ and that even the increased prosperity, which they may desire, is often the reward of true Christian charity, for “there is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty.”|| Surely it is wise to follow the counsels of infinite wisdom, and the dictates of benevolence, in the spending our money. Surely, it is folly to lay it up, to be wasted by heirs we know not who;¶ or for probable loss, by the mutability of all earthly concerns ; by fraud or robbery ; or in consequence of the just retribution, of our divine moral Governor. These counsels of the son of Sirach were never more seasonable than at this time : “Have thou *patience* with a man in poor estate, and *delay* not to show him mercy. Help the poor for the commandments sake, and turn him not away because of his poverty. Lose thy money for thy brother, and thy friend, and let it not rust under a stone. Lay up thy treasure, according to the

\* Luke xxi. 19.

|| Proverbs xi. 24.

¶ Psalm xlix 10 11.

† 2 Peter i. 4.

Appendix No. viii.

‡ Acts xx. 35.

§ Gals. vi. 10.

“Some dig for golden ore,  
They toil for heirs they know not who,  
And strait are seen no more.”—Watts’ version.



commandments of the Most High, and it shall bring thee more profit than gold. Shut up *alms* in thy store houses, and it shall deliver thee from all affliction. *It* shall fight for thee against thine enemies, better than a mighty shield, and strong spear.”\*

Lastly, as to the duties common to all, suggested by the existing providential dispensation. They are to be content with such things as we have,† remembering the *lessons*, “the chief thing for life is water, and bread, and clothing, and an house to cover shame.‡ “Having food and raiment, let us be therewith content,”§—and those in Agur’s aspirations||—to *pray* for the temper of contentment, since we are told that we have to *learn*, (that is, from our divine teacher and helper,) “in whatsoever state we are therewith to be content”¶—to be *charitable* after our power, if we have abundance, give alms accordingly; if we have but little, we must not be afraid to “give according to that little”\*\*—to *inquire* each one for the *path* of his duty, (which of course varies according to the different relations and conditions of life,) yea, to search for it, as for hid treasure\*†—and to *walk therein*, resolutely and constantly, in humble dependence on the grace of God.

IV. But we are met with the question, what is the *remedy* for the evils of “the Times”—how may they be removed, or mitigated, or consolation under them, be attained. Retrenchment, to an extreme, painful to the physical nature, and humbling to pride, and to vanity; rigid economy and unremitted industry, are not only duties, in the cases now referred to, but they will afford a measure of relief, for they will prevent the contracting of debts, and if they do not furnish the means of paying off the old ones, will create much self satisfaction, as well as gratify the creditor, by the evidence that his debtor is doing what he can.

Again, consolation, under the existing circumstances, can be derived, from the consciousness, that the sin, the cause of the suffering, has been renounced, that the cupidity (“he that makes haste to be rich shall not be innocent,”\*†) has given place to, not merely an acquiescence in, but a preference for the state of life in which, it has pleased God to place him. Yes, “the Lord maketh poor, and maketh rich.”\*§ If man could control divine providence, the present state of things would not be. The existing reverse comes from the attempt to have results man’s own way. Obviously then the remedy for the affliction is, not the continuance of the struggle to be rich—the repeating the attempt which has failed, but the following the leadings of Providence—the cultivation of contentment—the doing and suffering “according to the will of God”—and the asking for the path of duty, and resolutely walking therein.

But for affliction of every kind and degree, for that “in estate,” as well as that “in mind and body”—the true remedy—the consolation effectual, and permanent must be sought, it can be obtained only, from a humble trust, that we are now in the path of obedience to God—that his promises “great and precious,” are not forfeited—that the Holy Spirit of God, the comforter abideth in our hearts, where he is not if we are living in sin—if we are not endeavoring, of course amid much imperfection, and frequent interruption, to do, and to bear the will of God.

\* Ecclesiasticus xxix. 10, 13. † Hebr. xiii. 5. ‡ Eccles. xxix. 21. § 1 Tim. vi. 8.

|| Proverbs xxx. 8.

¶ Phil. iv. 11.

\*\* Tobit. iv. 9.

\*† Proverbs ii. 4.

\*† Proverbs xxviii. 20.

\*§ 1 Saul ii. 7.

Thou art mortified by a review of the past—perplexed by debt—in poverty, and anxious for thy beloved family, above all, suffering from painful retrospection; from the consciousness of erroneous judgment, imprudence, and perhaps moral error—contrition for the past; resolution to amend, in dependance on divine grace asked for daily; the humbling thyself under the rod of thy heavenly father; solicitude to know what he would have thee to do, and to follow faithfully his teaching, and submit unreservedly to his chastening; looking to his promises constantly—these things are recommended, not now *as duties*,\* but as privileges, as the means of restoring tranquillity---of sure comfort---of bright hope, and of pure and lasting joy. Yes---let there reign in thy heart resignation to the will of God, and solicitude for thy soul's health and salvation---such a submission of thy own will, and hunger and thirst for holiness and heaven, as Prophets, Apostles, and Martyrs, and many other believers in all ages have attained-- as eminently distinguished the pattern of perfection, who in agony, and remorse for the sins of others, on the Cross, said "Father, not my will but thine be done"---he whose meat and drink were to do the will of his Father---let there be possessed by thee, such a temper, and all will be well on earth, and in the eternal world. The clouds now impending, magnified by thy imagination, will pass away, or will not harm thee, yea, they will help thee on the journey to the better country---the heavenly Canaan. And, even if thou shouldst not here, thou wilt acknowledge *there*, that it was good to have been afflicted---that the "evil times" so called, were blessed ones, in many, the most important respects---that thou wast chastened of the Lord, that thou mightest not be condemned, yea, that thou mightest be purified for his service, and to be made a meet partaker of the inheritance of the Saints in glory. "In his presence is fullness of joy," and in the communion with him on the earth, is the best alleviation of its cares, sorrows, and anxieties, and therefore the afflicted will, as they desire relief, spend much time in prayer---"commune with your own heart, upon *your bed* and be still." Frequent the house and the altar of God. The daily service of the Church, and the monthly or oftener reception of the Lord's Supper, where the blessed opportunities are to be had, would do much to calm the agitated mind, and to bind up the bleeding heart, to substitute "the oil of joy for mourning, and the garment of praise for the spirit of heaviness."† The exercises of devotion, (prayer and religious meditation,) which interrupt, and turn the mind from earthly solicitudes, and raise the affections to God and heaven, what better immediate remedy can be proposed for the perplexities and regrets, and apprehensions of "the Times?"

In view of the Scriptures now brought before you, it cannot be said, that our subject relates only to minor temporal concerns, only to time, and not to eternity. The Bible instructs, as to both the life that now is, and that which is to come, that men should regard their spiritual well-being *chiefly*, but their temporal also *subordinately*, and it shows that the eager pursuit of wealth affects injuriously happiness here and hereafter---leads to present suffering, and also to sin, and its terrible consequences in eternity.

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\* See pages 70, 71.

† Isaiah i. 2.



It will not be considered, that our subject is unsuitable, or less suitable than some other, for a charge to the *Clergy*, when we recollect, that not only the Laity, but the Clergy,\* are in Holy Scripture warned against covetousness, that it was the main topic of St. Paul's first charge to Timothy,† and is adverted to in each of his other three charges, thus, to the Ephesian Elders, "I have coveted no man's silver, or gold, or apparel;---in the second to Timothy: "In the last days, perilous times shall come, for men shall be lovers of their own selves, covetous, &c.§"---and to Titus: "A Bishop must be not given to filthy lucre."|| The Apostle Peter also may be regarded, as charging the Clergy to the same effect when he wrote: "There shall be false Teachers---an heart *they* have exercised with covetous practices---following the way of Balaam who loved the wages of unrighteousness."¶ The Apostolic Bishop of Sodor and Man did not deem the topic unnecessary, or of minor importance, for in his *Sacra Privata*,\*\* prepared more especially for the Clergy, he wrote: "Nothing is more to be dreaded than covetousness: When a man has set his heart upon his own interests, he easily forgets those of his great Master." One of our own Bishops (in Vermont,) in a recent charge, puts his "alas" on "the love of money almost every where, overmastering the love of God," and calls upon the Clergy to pray "that we and our families may be willing---to deny ourselves." And a popular author, (the Rev. E. Bickersteth,) has lately written thus: "In England, at various periods, we seem to have become almost wholly secular, and worldly, and unbelieving, and the predominance of this secularity and unbelief, even still, is the *grand danger* of the Church of England---a far more serious danger than Popery, Tractarianism, or Dissent."

It will be recollected also, that there is Scriptural precedent, for addressing the Laity, *through the Clergy*. No one doubts, that much of what is said to the elders at Ephesus, to Timothy, to Titus, and to the Angels of the seven Churches in the Book of the Revelations, was as for them, so also for those flocks, of whom they were the divinely appointed teachers, governors, and exemplars. "Take heed, therefore, unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers."\*† Remember, brethren, that at your first ordination, you were warned, "Likewise must the Deacons be---not greedy of filthy lucre"---and at the second "the hireling---careth not for the flock"---"for-sake and set aside, as much as you may, all worldly cares." Remember, that you, and each one of your pastoral charge, at baptism, renounced "all covetous desires"---that your and their Lord has taught you all to pray, "Give us this day our daily bread," and his Church; "Grant us grace to forsake all covetous desires, and inordinate love of riches"\*‡---and, therefore, in Christians, covetousness is an aggravated sin, and a peculiar inconsistency.

That precept of Solomon, "Labor not to be rich,"\*§ may be regarded as an epitomé of the present charge. Labor, industry---the exercise of our faculties of mind, body and spirit, is a duty enjoined, under all the dispensations of the true religion, the patriarchal, by the example of

\* Page 67. † 1 Tim. vi. 6, 10, 13, 14, 17.

|| Titus i. 7. ¶ 2 Peter ii. 1, 14, 15.

\*\*† A Collect for St. Matthew's day.

‡ Acts xx 33.

\*\* Page 270.

\*§ Proverbs xxiii. 4.

§ 2 Tim. iii. 2.

\*† Acts xx. 28.

our divine Governor, who in six days accomplished "all his work"\*—the Mosaic by this precept, "six days shalt thou labor"†—and this warning "the slothful—his hands refuse to labor,"‡ and the Christian, by the precept, "this we commanded you, that if any would not work, neither should he eat—we exhort by the Lord Jesus Christ, that with quietness they work, and eat their own bread,"§ and by the example of the Apostles "we labor, working with our own hands."||

But the labor must be from right motives, as, for a livelihood "we—wrought with labor and travail night "and day, that we might not be chargeable to any of you"¶—for the support of one's family: "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel\*\*—for the means of usefulness: "I have showed you (says St. Paul,) that so laboring you ought to support the weak. Let him labor, working with his hands—that he, may have to give to him that needeth"\*†—for the securing the opportunity to rest on the Lord's day: "on the sixth day, they gathered twice as much bread. This is that which the Lord hath said, to-morrow is the rest of the holy Sabbath."\*‡ Another lawful motive for industry might be named, viz., the ability to promote the glory of God—his sacred cause among men—and there may be others.

But when the motive for labor is aggrandizement, gain, riches for their own sake, it is a wrong motive. "Labor, says Solomon, not to be rich. There is a way that seemeth right unto a man, but the end thereof are the ways of death. He that laboreth, laboreth *for himself*."\*§ Such a governing motive as this, implies discontent, and the spirit of self-dependance—as to the present, that we are dissatisfied with the allotment of Divine Providence—as to the future, that we desire to choose for ourselves, and not to have the choice made by God. But whether we can show *how* it is a sinful motive or not, the language cannot be explained away. The divinely inspired Solomon settles the question as to the sinfulness of laboring to be rich, that is, for riches as the chief motive.

To conclude. The labor to be rich is a history of the times.\*|| The moral cause, that is, the main one of the prevailing distress,\*¶ is the neglect of that precept "labor—not to be rich." The great lesson of the times is "labor—not to be rich." A predominant duty of the afflicted is to cease from that labor, with *that* motive---of the prosperous, instead of laboring to be rich---instead of hoarding, to dispense freely from their treasury to those in need---of all, in all times and countries, to yield to the remonstrance, "wherefore do ye spend your labor for that which satisfieth not"\*††---"to labor for that meat which endureth

\* Genesis xi. 3.

† Exodus xx. 9.

‡ Proverbs xxi. 25.

§ 2 Thess. iii. 10, 12.

|| 1 Cor. iv. 12.

¶ 2 Thess. iii. 8; also, Acts xx. 3.

\*\* 1 Tim. v. 8.

\*† Acts xx. 35; Ephes. iv. 28.

\*† Exodus xvi. 22, 23.

\*§ Proverbs xvi. 25, 26.

\*|| In publications of former days we read of "offices of *honor*"—that is offices without salary. These are now converted into offices of *profit*. It is a sign of the times, that a pecuniary return is indispensable to move men.

\*¶ Much of the distress comes from the neglect of *other* precepts of Scripture, as those relating to suretiship, "He that is surety for a stranger shall smart for it"—Proverbs xi. 15. Be not one of them that are sureties for debts—Proverbs xxii. 26—See also vi. 1, 2, and xvii. 13. In Eccles. xxix. 17, we read "suretiship hath undone many of good estate, and shaken them, as a wave of the sea—mighty men hath it driven from their houses, so that they wandered among strange nations."

\*†† Isaiah lv. 2.



unto everlasting life,\* and, in an inferior degree only, for the meat which perisheth"—yes, it is the duty of all to exercise themselves unto godliness†---to labor, each one in his proper sphere in the word and doctrine‡—in the Gospel§—in the Lord||—to labor to enter into the rest of the people of God¶—that they may be accepted of the Lord\*\*—but as it respects the goods of this world to seek them, to labor for them not to nourish avarice, and pride, and vanity, and selfish indulgence, but only, exclusively, as means of support for ourselves and families in that state of life in which it has pleased God to place us—and as means of doing good to the poor, to their souls and their bodies—in other words to labor because it is a duty—but not from the desire to be rich—not from the motive of avarice—to labor for salvation intensely and unremittingly—for all things else, moderately and subordinately.

Finally, brethren, let me ask your prayers for a blessing on this charge—that all that is wrong in it may be hindered from doing injury—that it may be useful, that some good, and only good may come of it—and let us unite cordially in the petition “from all inordinate and sinful affections, good Lord deliver us.”

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FOR THE GOSPEL MESSENGER.

#### THE SERMON AT THE CONVENTION 1843.

The reviewer of this Sermon in “the Churchman,” has fallen into the too common error of overlooking the scope of the whole, or of considering parts of it, separated from other parts, by which the objectionable sentiments are qualified or neutralized. Few, it is hoped, no Churchman holds that “the preaching of the Gospel—is the *only* means of purifying the Church.” In another place the author writes, “the preaching of the Gospel is God’s ordinance for purifying the earth. It is the appointed means of working repentance”—that is, *one* of the ordinances, *one* of the appointed means, not the *only one*. He must consider prayer as *a* means of purifying the Church, for he quotes with approbation the prayer that “the Gospel may be truly received and truly followed,” and he offers the petition “purge us from all sin,” which he could not consistently do, if he regarded preaching as the *only* means of purifying. Now it will be admitted that the sense of a document is to be ascertained by comparing its several parts, and not from one sentence, certainly not from a word. Again, we read “*it* is the only means which God or the Church has provided to overturn error and sin.” To what does the “*it*” refer? If to a Sermon, or even to preaching, in its enlarged meaning, as set forth in a note to this Sermon, viz: the declaring God’s truth, whether by reading the Scriptures, or by Catechising, or by a Sermon, the sentiment is not correct, for who will deny that prayer is a “means of grace,” whereby error and sin are overturned, and that the sacraments and the ordinance of confirmation are also “means of grace?” That our author regards prayer as *a* means to overturn error and sin is evident, for he approves the prayer of the Church, that the power of the Holy Ghost would co-operate to save men from error, and to the break-

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\* John vi. 27.

|| Rom. xvi. 2.

† 1 Tim. iv. 7.

¶ Hebrews iv. 11.

‡ 1 Tim. v. 17.

§ Phil. iv. 3.

\*\* 2 Cor. v. 9.

ing down the kingdom of sin, and he offers these petitions at the end of his Sermon, "purge us from all error, and sin." The "only" in the sentence quoted, and in another place, "the only effectual" must be regarded as strong language not intended to be construed strictly, and as explained by other parts of the same discourse. Again, we read "the Church must exert an increasing influence upon the *darkened* minds of men. By the light of *her* doctrines, and the holy lives of *her* members, she must dispel the ignorance, and rebuke the iniquity of an ungodly world." The Church then, and not preaching only—the Church by "influence," by "holy lives," not by her teaching only, is here acknowledged to be a means of breaking down Satan's kingdom, and "overturning error." Neither is the sentiment, "we are not sent to preach the Church" to be construed *strictly*, to be separated from *the* other the qualifying member of the same sentence, *viz*: "to glorify the body, *at the expense* of the head." If our author's rule is an inflexible one, he has violated it, for in the first part of his Sermon, we read: "What salt and light are to the natural world, *the Church* must be to the spiritual. The *Church*-like leaven may save the world by its *wholesome* contact. The Church like the sun in the heavens must be the light bearer to the earth—reflect the beams which she receives from her divine head. Every member of Christ's *mystical body* has his office. The world will always have a standard below that which prevails in *the Church*—that Church which Christ has established to purify and enlighten the world. We cannot look back upon the influence of the *Church of Christ*, without thankfully acknowledging its benefits to the children of men. Even during the dark ages, the faint and feeble light which was in the world, was to be found in *the Church*. The Christian Church has leavened the world with the peace of the Gospel. Whence is the standard of morals drawn—but from the writings of the Church?" Much more might be quoted, but surely sufficient has been, to satisfy even our reviewer, that the Church is both truly and well *preached*.

Whatever may be the apparent meaning of the sentences he has insulated, the author's intended meaning is clear from his example above referred to, and from these remarks in the same Sermon, "while we have neither Church, nor preacher, it is scarcely possible to wield any influence, or do any perceptible good"—thus declaring the Church, and not its preacher *only*, an instrument of good. And again, "the Church, through the pulpit and the press, is the great opponent of sin, and the great propagator of truth. It is verily the salt of the earth, and the light of the world, and high and holy is the privilege—of endeavoring to aid his Church in fulfilling her holy destiny." Now we are here taught, very correctly, that the pulpit and the press are weapons of the Church—and that Ministers are to aid the Church. The pulpit then—the Minister is to make known—to vindicate—to recommend, in one word, to preach the Church. And they who are sent to preach Christ, are sent to preach his Church also—or rather to teach the *whole* doctrine of Christ—the dignity of the "Head," and of "the Church, which is his body—the fullness of him that filleth all in all."

It should be observed, that by preaching, our author does not mean merely delivering Sermons, for he has it, "the Gospel must be preached through the pulpit, and *the press*." But there are other ways of preach-



ing, for we read "in every house, they ceased not to preach Jesus Christ," and Bishop Eastburn well remarks, "wherever the ministrations of the house of God are not followed by—*pastoral duty*, the Minister of Christ can expect little fruit from his labors. This is an appointed instrument of success." Again he remarks, "the work of the ministry, (of course he means the *whole* work, not preaching in the pulpit only,) is the principal agent under Divine Providence for awakening human beings to a sense of sin." I will only add, that I notice a writer in the Churchman regards other persons, besides the author, responsible for the opinions in this Sermon. I do not see *that*, certainly no one of the conductors of the Gospel Messenger is, for printed notice has been given to the contrary more than once, in relation to all correspondents of that work.

A FRIEND TO ALL CONCERNED.

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FOR THE GOSPEL MESSENGER.

ON PREDESTINATION.

I have no apprehension that Calvinism can spread in our day, or in our Church, if its advocates deal fairly with Calvin, and without reserve. It must be the overcurious, or the "carnal persons," who can discover his tenets in the Bible, the Articles, or Formularies of our Church. It is, to be sure, hard to satisfy some persons that our understanding of the matter is all we are to know of the sublime doctrines of God's predestination and election, viz: that *all good Christians shall finally be saved*. And yet it seems strange that they should desire to learn from the Scriptures more than, or different from this. They would hardly declare in terms, that any besides the faithful and obedient shall be made happy forever; or that any Christian, who anxiously strives to overcome the corruptions of his nature, and to resist the temptations of the world, the flesh and the devil, shall, by the eternal decree of the Almighty, be disappointed of his aim. At any rate, I can perceive no other predestination in the word of God, than an everlasting purpose of mercy and favor to the good, and no decree to be dreaded, but that which denounces everlasting woe against obstinate unbelief, and perseverance in wickedness. Beyond this all seems bewilderment and idle speculation. And if men will meddle with the "secret things that belong only unto God," it is fit that, like children who will rashly wade beyond their depth, they should be made to feel "how unsearchable are His judgments, how untraceable His ways." O.

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FOR THE GOSPEL MESSENGER.

EXTRACT FROM A SERMON,

Preached in the Church of the Messiah, North Santee, Feb. 26, 1843—from 1 Cor. xiii. 13.

"A remarkable example of such lively faith—pure hope and fervent charity; has for nearly half a century been eminently displayed in the life of that venerable and beloved father in God, whose recent and sudden exit from this world has filled the Church, over which he presided, with grief, and the people among whom he more immediately labored



with tears of unfeigned sorrow: Well may it be said of him that the labor of his life was love. In his youth he was trained up in the nurture and admonition of the Lord. And at an early age his virtues began to shine forth with a pure and heavenly radiance. Though his birth was humble and his origin obscure—the influence of such heavenly graces as began to manifest themselves in him could not be restrained by the rock-bound hills that walled in the little valley—his birth-place. The light of his pure life began to shine forth dispensing good around him—till his praise was in all the Churches. About the age of forty-five he was called to one of the most elevated and arduous stations in the American Church,—the charge of the Eastern Diocese. But this elevation only made the more conspicuous, his gifts and graces—his meekness and humility, his love to God, and fervent charity towards all men. For nearly thirty two years he has been discharging this trust in the true spirit of an Apostle. By the example of a holy life, and with all the energies of his mind, soul and body, he has been laboring to alleviate the woes of humanity and fit souls for heaven. Though for many years his bodily infirmities have been great—such as would probably prevent most men from leaving the comforts and conveniences of home, we find him ‘in journeyings often,’ ever intent on his Master’s business. For the love of Christ constrained him, and the exercise of that grace in fervent charity and unbounded love for the souls of his fellow mortals, seems to have given strength to his body—or by the sweet returns such labor brought home to his own soul, enabled it to triumph over his infirmities. For he ceased not from his labor, which in the last few years have been increased by the care of all the Churches, “he was instant in season and out of season.” On the last Sunday he spent on earth—he preached two sermons and held a confirmation at a place some distance from Boston, where three days after, (Feb. 14th, 1843,) our Lord suddenly caught him up and revealed to him the glories of that other world, he here by faith had been so long and ardently seeking. The change was indeed gain to him, but of infinite loss to those among whom he labored—and to the whole Church now deprived of his sceptre of love and counsels of wisdom. He died beloved by all who knew him. He had long walked among them as a man of other days. His life was a standing witness of the truths he preached. His soul was so intent on heavenly things and his devotion so habitual; that it glowed in his face, so that his presence, was an awful rebuke to sin, and abolished the enemies of the Cross of Christ—in it the tongue of the scoffer, the blasphemer and the reviler was hushed, and the hearts of the poor—the afflicted, and the penitent, filled with joy, and thanksgiving, and glory to God. In a country like ours, and in an age like this, of new inventions and time serving expediency, when ‘pure religion, and undefiled before God,’ is well nigh out of vogue; and every rising genius takes it upon him to remodel and improve Christianity, and set himself up in the place of Christ as lawgiver and judge—the loss to the Church of such a primitive, pure, and apostolic man, as was the now lamented Bishop Griswold, cannot well be estimated. For there was a force in his word when he said to those inquiring after the way of life—‘seek ye the old paths,’ and to the erring, ‘this is the way, walk ye in it.’ The fruits of a long and holy life, showed that he had found out the true road to endless



felicity, and operated powerfully against the innovations and corruptions of the present day, in persuading others to enter on the same path, and pursue it along with him. But he has gone to his rest in a good old age, in peace with God, and charity with all men, and though we sadly deplore our loss, we would not bring him back, from his resting place, to again vex his righteous soul with the wickedness and folly of men—let us put into exercise that faith, which is laid in those heavenly mansions, whither he has gone to receive the reward of a good and faithful servant—awake from our spiritual lethargy; lay hold on the hope of glory, and endeavor to fix our hearts and minds so intently on the scenes of future bliss prepared for the faithful, as to make us wholly dissatisfied with the things of this world, and to deprive us of any pleasure here, unless we are striving as much as lyeth in us, by the exercise of fervent charity towards all men—to make this world as much as possible like that to which our hope is leading us, then when we are called away we shall go to our rest in peace—and sincere mourners will gather round our graves.”

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### NOTICES OF NEW PUBLICATIONS.

*A Manual of Family Prayer*—Adapted to the various ecclesiastical seasons of the year: with Prayers and Thanksgivings, for special occasions. By Rev. Harry Crosswell, D. D., Rector of the Parish of Trinity Church, New-Haven, Conn. 12mo. pp. 248.

The design of the present volume, is one of those happy thoughts, which, when once mentioned, every body wonders why it was not thought of before. Among the many valuable *Manuals of Prayer*, that have hitherto been published, no one,\* as far as our acquaintance extends, has ever been composed upon this plan. In other works on the subject, the same prayers were made for Advent and Lent, for Christmas and Good Friday. And yet, incongruous as this appears, no one seems to have attempted to remove the difficulty, until now. The volume before us, therefore, supplies a desideratum.

The execution of the work, seems also to be in good keeping with its design—to carry the services and doctrines of the Church into the family. The language is decidedly Biblical and Liturgical, and comes, therefore, with all the sacred sanctions of a time honored sanctity. The value of very many of the Manuals we have seen, has been materially lessened, by the desire of novelty, apparent on their pages. But nothing of this kind is found in the volume before us. The author was aware of the four great Canons (so to speak) of Liturgical composition—that the language should be simple, but not common, the phraseology general, and yet particular, and has borne them in mind in composing all the prayers. Those who have never attempted this species of composition, know nothing of its difficulties, and can hardly appreciate the value of such labors. It is easy enough to find language, in which to address our

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\* In Hobart's *Fasts and Festivals*, are devotions adopted to the Ecclesiastical year.—EDITORS GOSPEL MESSENGER.



fellow men, but to find words suitable for the sinner to address his God, is no easy task.

From a pretty thorough examination of the volume, we are prepared to give it our warmest recommendation, and though we cannot suppose that our opinion could add any thing to the confidence, with which the public would receive a work by the present author, it affords us pleasure to bear testimony in its favor, and we hope to see it immediately taking the place of those extempore prayers in print, and of those speeches to the Deity, of which there are many that go under the name of prayers. We trust, also, it will serve as a memento, to the thousand prayerless families, who can no more plead the want of a Church Family Prayer Book, as an excuse for neglect of duty.—*Chronicle of the Church.*

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*"The Priesthood: A Sermon, preached in St. John's Church, Hartford. By John Williams, M. A., Rector of St. George's Church, Schenectady."*—There are several things observable in the present aspect of the Church in this country, which may be hailed as gratifying indications of the revival and growth among us of primitive Catholic doctrines and principles: such as an increased attention to Church architecture and music; a more frequent and extensive republication of valuable standard works in theology and Church history; a change in the tone and character of a portion of the current literature of the day, manifested in the introduction of much of the Church literature of England, and especially in the multiplication of books for children, constructed in accordance with the beautiful education system of the Church; and finally, in the clear and earnest way, in which Catholic doctrines are embraced and advocated by many of our young men both among the Clergy and Laity. Of the existence of the last mentioned indication, the sermon before us affords most cheering evidence. Preached at the ordination of one born a puritan of "the strictest sect," by one who studied the rudiments of learning in a Socinian school, it is, notwithstanding, worthy of the best days of the Church, and would bring no disgrace to her ablest champions. As an example of the way in which a clear and strong mind, when freed from the bias of early prejudice, and reverently seeking, will embrace, the truth, and of the freshness and vigor which old truths have, emanating from such a mind, in a new dress, and in fair proportions, I would offer to your readers a brief analysis of this discourse. The text is appropriately chosen from Exodus xl. 15: "Their anointing shall surely be an everlasting priesthood, throughout their generations." The leading idea—the unity and perpetuity of the priesthood—is illustrated with great clearness. The preacher states and defends the following positions: There has been, since the fall, and will be to the end of time, one only faith—that, in a Saviour coming, or arrived. The conservation of this faith has been entrusted by the one Lord, its author, to one Church, his body and spouse, under three dispensations: the patriarchal, which was Catholic; the Jewish, which was limited; the Christian, which is also Catholic. The Lord Jesus Christ has impressed on this Church mysteriously and perpetually the threefold character and office which he bears, the regal, the sacerdotal, the prophetic. "You see her regal character in her meet authority of governance and discipline—you see her prophetic office in her teach-



ing and instruction—you trace her sacerdotal power in her holy sacraments." He next describes this threefold office as derived from a divine priesthood, our Lord, to his appointed earthly priesthood, and exercised by it under each of the three dispensations.

When man fell by transgression, our Lord presented, in Heaven, the sacrifice of expiation—himself both priest and victim:—*typically represented* on the earth, by a bloody sacrifice offered, first by the patriarchal, afterwards by the levitical priesthood, until the fulness of time came, and the real sacrifice was offered on the earth, "once for all;" since then, represented *commemoratively* in an unbloody sacrifice, the holy sacrament of the altar, by the Christian priesthood. The same identity is observed in the other office of the priesthood: the prophetic, in preaching and instruction: and the regal, in ecclesiastical governance. Under each dispensation the same essential powers have existed and will exist till time ends. In the mode of appointing and perpetuating the priesthood, there is a difference in effecting the nature of the powers or office. "The first-born of each family were originally God's priests." Then the Levites were taken from among the children of Israel to do the service of the tabernacle in the congregation. After "the Messenger of the covenant" came—"the Lord to his temple"—the sons of Levi were purified to offer a sacrifice of righteousness. "The purified sons of Levi are the Christian priesthood. They offer the spiritual offerings of the spiritual Judah—the sacrifice of the Christian Church." But how shall the members of the Christian priesthood be designated? By what seal shall they be known? How shall that seal be applied? "The calling of God like Aaron's," is no longer hereditary, neither in the first-born of each family, nor in the descendants of one—but derived to all who worthily seek it, from Christ its head, through the laying on of hands, by Apostles and successors of the Apostles. This chain began in the personal ministry of Christ on earth, and extends unbroken from them to us. The lapse of time has parted no link, invalidated no power, impaired no promise. Race after race has come and gone, kingdom after kingdom has risen and disappeared, yet the threefold office of the Church is preserved and perpetuated in her priesthood, fresh and undecaying, sure and unchanged as first she received it from her great Head, so it ever shall be while this earth endures.

The following passage is commended to the attention of any who would treat irreverently Christ's commission to his priesthood. "Higher honor God hath not given to man, than to minister at the laver of regeneration, and at the altar of Christ's sacrifice; to offer His people's prayers; to speak His pardoning mercy, and declaring His everlasting truth, to bear His comforts to the sick and fainting; and to commit to the trust of earth, the body of a faithful saint that has been nourished up for resurrection by the bread of Life. Nor is there, nor can there be a more dreadful responsibility, than the possession of these privileges brings."—*Utica Gospel Messenger*.

*The Pastor's Manual for Funeral Occasions; consisting of appropriate portions of the word of God; designed chiefly for the use of Congregational Pastors. By one of their own order. Hartford, 1843.*—Such is



the title of a pamphlet before us, which we notice as one of the signs of the times. That there is a general tendency to disruption, anarchy, and misrule, among all the sects around us, must be obvious to every mind. Consequently, the more sober minded and reflecting among them are looking out for some safeguard against the threatened dangers, or at least, for some palliative for coming evils, and some are beginning to see that the only sure remedy is, to renounce *schism* and embrace *unity*. But this they cannot do, without giving up sectarianism, which the greater share are not ready to do. Some of these persons are desirous, therefore, of approximating, by degrees, to that they are unwilling to embrace, and others are desirous of copying enough to give a semblance of order and system, without admitting the principle from which they flow. Hence, the appearance of so many Congregational and Presbyterian Manuals of Prayers, of which we have counted four or five within two or three years, and the re-appearance of the Liturgies of Knox and Calvin, within the same period. We bid them go on, trusting that they will finally embrace in full, what they are now copying in part.—*Church Chronicle*.

*Athanasion*; second edition; with notes and corrections. Also *Miscellaneous Poems*. By the Author of *Christian Ballads*, &c. 1843.—The first of these poems, was delivered before the "Associate Alumni of Washington College, in 1840, and was thus noticed by us at the time. "The author of this poem, [the Rev. A. C. Coxe, now of St. John's Church, Hartford,] has been favorably known to the Christian public, as a truly *Christian Poet*; which is no small praise. The poem before us, has much that is of sterling worth, and many passages of exquisite beauty. In a few instances the meaning is rather obscure, but taken as a whole, it will not suffer by a comparison with any thing delivered on a similar occasion that we have ever seen." The favorable opinion we have formed, has been confirmed by a re-perusal of it,—an opinion that he has been fully sustained by some of the most competent judges living. All, perhaps, will not agree with every theological opinion contained in it, but this cannot detract from its merit *as a Poem*. Its influence cannot fail of being good. It breathes a spirit of devotional fervour, and a spirit of religious conversation needful at the present day. The other Poems, of the volume are good, though not all equally good with *Athanasion*. It argues well for the Church, when talents of this kind, which have been too often devoted to unholy purposes, are consecrated to the service of God and his Church. The truly *Christian Poet*, has a talent that should not be hidden in the field, nor suffered to lie idle, when action is demanded. It is to Southey, and Wadsworth, and Keble, more than to any one else, in our judgment, that England owes the revival of Church feelings, and Church principles. The Church opens a wide field for the Poet to labor in, and the injunction of our common Lord, is equally applicable to that, as with any other department of labor, "occupy till I come."—*Church Chronicle*.

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*Forms of Prayer*.—Calvin used a form of prayer, and composed one for the Sunday service, which was afterward established at Geneva.



**SELECTIONS.**

We can offer to our readers nothing at present more instructive and interesting than the following :—

**EXTRACTS FROM THE PRIMARY CHARGE;**

Delivered to the Clergy of Edinburg in the Scottish Episcopal Church. By C. H. Terrot, D. D., Bishop, on the 13th April, 1842.

“ I cannot doubt, my reverend brethren, that all of you have been for some time convinced that we are living at a critical epoch. The very youngest among us has witnessed great changes in Church and State, in the temper and habits of the people. You must all perceive that men’s minds are generally unsettled, either with the desire or the fear of farther change ; and, while obstinately to insist upon keeping things as they are, would be a most impotent and fruitless endeavor, it seems to be the duty of every good citizen towards the State, and of every sincere Christian towards the Church. to use all his influence, whatever it may be, not to promote nor to forbid change, but to provide that every change that is made, be in accordance with the revealed will of God, and have a probable tendency to the well-being of our fellow creatures.

“ The immediate change which appears to be going on in our own Church, and without any plan or any particular co-operation on our part, seems to be this, that after trying her for nearly a century with great humiliation and poverty, it appears now to be the intention of God to raise her to much greater prominence, and to a much wider field of exertion, than she has hitherto occupied. It might be flattering to our feelings, if we could believe that this has in any way been produced by *our* personal talents and exertions ; but to me, at least, it appears to have been done not by us, but for us. We have made no aggressive movement—we have studied to be quiet, and to mind our own business ; and when those who are without, wish to express their approbation of the conduct of the Episcopal Clergy, I find that they uniformly refer not to the proselyting zeal, but to the sober peacefulness which has been the characteristic of their conduct.

“ But though we have not been aggressive, the providence of God has decreed that we shall be progressive ; and it is our duty to consider how we may best occupy the field that is opening before us. Two great steps we have already taken. The one is the formation of our Church Society, which though only of three years’ duration, is already an integral and important member of our ecclesiastical polity. The other is the scheme for the establishment of Trinity College, of the ultimate establishment of which I have now no doubts, and very little doubts that its efficacy for the consolidation and extension of our Church will be most important. Respecting the first of these, it is scarcely necessary that I should say anything to you, who were parties to the first rude scheme in which something of the kind was proposed, who have watched and conducted all its proceedings, and to whose zeal and influence with the laity its present success and efficacy are mainly to be attributed. It is sufficient to say, that under its operation no minister of our Church, however poor his congregation may be, can now be in a state of destitution ; and



that no congregation however poor, can be debarred by their poverty from securing the services of a minister, and the regular administration of God's word and sacraments.

With respects to the College scheme, I presume that you are all aware that it partakes of the character which I gave a little ago to the whole progressive movement of our Church. It was originated not *by* us, but *for* us. What we have done is merely to express our gratitude for the offer; to express our sense of its importance; and when the scheme was once started, to use our influence for its accomplishment. I presume also that you are aware, that in the short interval between November last, when the scheme was first published, and the present time, the sum of £15,000, more than one-half of the required amount has been subscribed. At no distant period, therefore, it is probable we shall be called upon to consider the important questions connected with the detailed organization of the College—a matter of great weight, in which we shall require very careful consideration, and the assistance of divine grace; and for that end, the prayers of all those who wish well to our Zion, and desire to see science and letters ministering in their proper place as the handmaids of orthodox religion.

“These, my reverend brethren, are points on which we have reason to be thankful that the moving spirit of the age has acted, and is still acting, for the good of our Church. We have reason, moreover, to be thankful, that in an age peculiarly marked by the virulence of its religious controversies, our Church is as one within itself. We have no parties, no divisions. No portion of those who minister at our altars are charging another portion of their brethren in the ministry with maintaining and disseminating *soul-destroying heresies*. We have not, thank God, in our Church, a Catholic and a Protestant faction arrayed against each other with all the bitter passions of a civil war. But do not, my brethren, suppose that when I say this, I say it with anything of unholy triumph, as if by our wisdom, or for our righteousness, we were as yet preserved from those divisions which *appear* to be so deplorably dividing the unity of the Church of England. I here lay an emphasis upon the word “appear,” because I am convinced that this division appears much greater to us at a distance, than it does to those who are upon the spot, or than it is in reality. The facts of the case, undenied and unquestioned by any body, are these. The Church in England, with which in all such organic acts we must identify ourselves, reformed her doctrine and discipline in a very different manner from that pursued by any of the other national Churches, which about the same time threw off the usurped dominion of Rome. She took at the very first, and has maintained ever since, a *via media* between the Church of Rome and the other reformed Churches. When reform was absolutely necessary, and was called for by the voice of the whole European community, Rome and the adherents of Rome refused to reform any further than was compatible with the claim of infallibility—that is, to correct any fundamental error into which she had fallen. The Protestant Churches, viewing her as apostate, and as no Church at all, set about the formation of new Churches altogether, linked to the primitive Church in no way but by a supposed identity of dogma. The Church of England having no hopes of reformation in substantials from Rome, reformed herself—but not so



as to break the visible perpetuity of the Catholic Church. She did not drop nor abolish the Episcopate; she did not create a new succession of presbyters; but under great difficulties, and when persecution had rendered it all but impossible, she maintained the apostolic succession, while she restored the purity of the apostolic doctrine.

“Now, though in most critical periods the *via media* be the way most consonant to truth and to expediency, it is no doubt the most difficult to draw with precision, and to maintain with consistency; any farther than this, it is that in which men are least likely to combine, and co-operate heartily with one another. For myself, I have no hesitation in saying, that I do not believe that the formularies of our Church, as we now profess them, contain the full expression of the whole mind of the body of men employed in drawing them up; but that, on the contrary, many parts of them were the subject of much discussion among men of opposing views, and that many expressions are the result of compromise; and for that very reason are unsatisfactory to those men among us at the present day, who are of an uncompromising spirit.

“If such be the character of the Anglican reformation, it is not to be wondered at if there are, and always have been, in the Anglican Church, some who think that she reformed too much, and others that she reformed too little—that some should be disposed exclusively to admire the homilies and articles for their eminent Protestantism, while they would willingly supply the Catholicity of the liturgy by extempore prayers—and that others should long to soften the asperity of the Protesting Articles, and hope against hope for a fair reconciliation with Rome. I say we are not at this time of day to wonder if there be such parties in the Church; but we must wonder, and that with somewhat of indignation, if we are authoritatively told that there is no longer room for compromise or indecision; that we must no longer halt between two opinions; but we must adopt one of the two extremes, or be classed by both parties with the Gallios who care for none of these things. Now, my brethren, I am persuaded that the great majority of the bishops, the clergy and the laity of England, are determined that they will submit to no such compulsion for themselves, and moreover that they will not permit the two extreme factions to persecute one another. Among ourselves, as I have already observed, no such extreme parties have hitherto appeared. But though there is no open division, it would be unreasonable to imagine that they were all exactly of one mind—that there exists no tendencies toward the one extreme or the other—that we are in no danger of catching the infection of controversy, and imagining ourselves bound to declare for Protestantism or Catholicity. While, then, I am thankful for our external unity, and believe that it originates in a greater degree of internal conformity upon the controverted points than is to be found elsewhere, I must still remind you that we are in danger; and this danger will be most reasonably and effectively guarded against—not by determining to hear and read nothing upon the subject—but by determining by the best use of all our powers to understand the subject thoroughly, and to examine it, not by the partial artificial light of controversial tracts, but in and by the broad light of day, flowing through the book of inspiration, from the fountain of all light. And multifarious as are the points at present controversially argued in the Church, they appear to me to be



all grounded upon the fundamental questions—What is the Church of Christ? was it really founded and organized by Christ? And if it was, with what main purpose was it instituted, and with what powers and functions was it by divine grace endowed? And these questions, suited, as I think, both to the general state of the times and to the particular occasion of our present synodal meeting, I propose, reverend brethren, not controversially, but exegetically, to examine.” \* \* “We must observe that the Article asserts the visible Church to be a ‘congregation of faithful men.’ It is visible, inasmuch as it is a *congregation*; that is to say, a society organized and distinguished by the world and by one another; and this cannot be affirmed of the sum total of sincere practical believers, who do not form any congregation, or visible definable society, distinct from the general society of professing Christians.

“But then it may be asked, how is the whole congregation or aggregate of congregations assembling in Christ’s name, to whom the pure Gospel is preached, and the sacraments duly administered—how is it a congregation of *faithful* men? Certainly, in the highest sense of the word *faithful*, that is to say, as possessors of a practical, and therefore a justifying faith, this cannot be affirmed of the visible Church. No human eye can see, no human judgment can distinguish, what portion of any congregation, or any Church, are possessed or destitute of such a faith; and therefore it is clear that the possessors cannot with any propriety be said to constitute a visible Church. As, then, we are bound to interpret the Article so as to make the writers of it express themselves rationally and consistently, we must understand by *faithful* some quality that is sensible and visible. And such is a public profession of the true creed, whether so wrought into the heart as to produce a practical, and therefore a justifying faith; or merely intellectually entertained and professed. ‘Faithful men’ must therefore mean professors of the true faith; and if any one is disposed to hesitate at the adoption of such an interpretation, I would advise him to consider whether he is not thinking about some supposed invisible Church, while the Article is treating expressly of a visible Church.

“But now to go on with the description—‘In which the pure word of God is preached, and the sacraments duly administered.’ If there be any who limit their notion of the preaching of God’s word to the sermon, they must have a very indistinct and a very shifting notion of the limits of the visible Church of Christ; for on such a notion, a congregation may be on one Sunday in the Church, and on another out of the Church, without any co-operation or consent on their parts. By the preaching of the word I must, therefore, understand the constitutional and professed founding of all religious instruction upon the Canonical Scriptures; whether that instruction be contained in the reading of Psalms and Lessons, Epistles and Gospels, or in such explanations and commentaries as are contained in sermons. I might powerfully confirm this argument by references to the questions and answers contained in the Ordinal both for priests and deacons; but as I am afraid of being tedious, I omit what every one can readily supply for himself.

“But beside this preaching of God’s word, it is requisite according to the Article, that the sacraments be duly administered according to Christ’s ordinance. And what is to be understood by this very impor-



tant word *duly*, we may infer from the 23d Article, where it is declared to be 'unlawful for any man to take upon himself the office of public preaching, or administering the sacraments in a congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be lawfully called and sent by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard.

"Now the public authority referred to, within the realm of England, at the time when this Article was drawn up, was vested in the bishops; and therefore, within that territorial limit, we must necessarily understand the Article to say, that no ministration was lawful, that is that the sacraments were not duly administered, except by Episcopally ordained Clergy. And as we can hardly imagine the framers of the Articles to have held that the authority to administer Christ's ordinances could emanate from any body but Christ himself, so we must conclude that they acknowledged a divine origin to the authority by which bishops, priests, and deacons alone administered the sacraments within the realm of England. And at the same time, I cannot help confessing, that it seems to me that a fear of offending the Non-Episcopal Reformed Communions on the Continent, or perhaps a generous and overpowering admiration for their manly struggles in defence of Evangelical truth, prevented the framers of the English Articles from propounding their opinion in a more general form, so as to apply to the whole Catholic Church. We must neither construe their silence into an assertion of the lawful authority of all who may elsewhere be called according to the laws of each particular nation; nor on the other hand, have we a right so to construe their assertion as to infer that it denies the possible lawfulness of any ministry but that which is Episcopal.

"As, then, it appears to me that our Reformers, from some reason unknown to us, have avoided the solution of the general question, what is the Catholic Church, and have only fixed the marks by which they intended the particular branch of it, which was and is in England, to be determined; we may consider the general question as left open by the Reformers, and proceed to consider what are the marks of the Church Catholic throughout the world. Circumstances, I think, prevented our Reformers from looking this question steadily in the face; circumstances now as imperiously require that we should steadily view it in all its bearings, and form, if we can, a decided scheme, by which we may be secured from latitudinarianism and from bigotry.

"The first consideration then, to which I would direct your attention, is this—who are we to consider as Christians? And I would certainly protest against answering, all who profess to receive the Bible as the word of God; or even all who profess to believe in the Catholic doctrine respecting God as revealed in his Son. For just as surely as I am convinced that Christ revealed a doctrine *from* heaven, so surely, and upon exactly the same evidence, am I convinced that he instituted a society *for* heaven; and consequently I believe that adherence to that society is as necessary for being a Christian, and of course for being in a state of salvation, as belief in the doctrine for the maintenance and dissemination of which the society was founded. And in holding and in maintaining this conviction, we must not be startled by being tried with



extreme cases. We know of no state of salvation except the kingdom of God; we know of no admission into that kingdom but by baptism; but then we must admit that this our knowledge, while it is the necessary limit of our assurance, is not to be taken as the necessary limit of the power and the grace of God. It is not for us to deny the possible extension of the divine mercy under any circumstances, except those of hardened wilful rebellion against God; nor, on the other hand, is it for us, in the hopes of attaining an imaginary liberality, to extend the promises of God beyond the conditions which He has himself propounded in the covenant of grace. We read, as revealed by anticipation, that 'except a man be born of water and of the Holy Ghost, he cannot enter into the kingdom of heaven.' We read as a fact historically revealed, that after the Church had been organized, and had begun to exercise its saving functions upon a world lying in wickedness, those who were anxious to know what they must do to be saved, were directed 'to be baptized, and wash away their sins, calling upon the name of the Lord.'

"I see not, therefore, how, when we speak of the Church Universal or Catholic, as a visible definable society, we can give to it any other definition than to say, that it consists of all those who have been baptized, according to Christ's ordinance, in the name of the Father, and of the Son, and of the Holy Ghost—always supposing that by no public act, either of the local community, or of the individual Christian, has the baptismal confession of faith been manifestly renounced.

"But there is one caution to be observed here, which is not in general sufficiently attended to. Of any religious community or sect, it does not follow that it is a branch of Christ's Holy Catholic Church, merely because all its members are baptized Christians, still holding ostensibly their baptismal faith, and thereby members of the Catholic Church. Take any easy illustration: Every regiment in the Queen's service is a branch of the British army; but if a thousand soldiers were to congregate by desertion from different regiments, and form themselves into a new regiment, and elect and appoint officers for themselves, that would be a collection of soldiers, but it would not be a branch of the British army. And just in the same way, a member of our communion may with perfect consistency assert of any of the numerous sects around us, that he does not believe it to be a branch of the Catholic Church; and yet assert of all its members that they are individual members of the Catholic Church. And these two assertions he may make consistently, because he holds that their personal Catholicity arises, not from their connexion with their sect, but from their baptism, whereby they were admitted, not into any branch or sect, but into the one Catholic Church of Christ.

"As to determining whether certain sects and communions of professing Christians are to be considered as branches of the Catholic Church or not, we shall be very ill-fitted to pronounce any judgment, unless we are fully possessed of certain facts and principles which lie at the root of the whole inquiry. We must first be sure that there once was a Church of Christ—not merely that there was an organized body of believers in the doctrine revealed by Christ and his Apostles, but a body organized by Christ and the Spirit, for the purpose of maintaining



and disseminating that belief. Then we must be satisfied that there never did happen—what may easily be conceived to have happened—a total failure in the continuous organization or succession of this Church. Then we must be convinced that wherever it has partially failed, it is impossible, without a new revelation, that human authority could institute a new succession of ministry possessing the rights and the commission of that which had died out. Finally, we must be convinced that the ministry of our own communion is no such recent figment of human ingenuity, but in really and by uninterrupted transmission the ministry of him who appointed ‘some Apostles, and some Evangelists, and some Pastors and Teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.’

“If, my reverend brethren, we can conscientiously and assuredly proceed so far in the affirmative proof of our own Catholicity, I see not how it is necessary, either for our security or comfort, that we should be able to settle the claims of all other religious communities. To a certain extent, the being a member of the Episcopal communion in this country, is a practical censure of the great body of our fellow Christians who are Non-Episcopal. For either we must hold, what I trust we all abjure, that every man has a right to choose what form of ecclesiastical government he chooses; or else we must believe that there are reasons discernible in the revealed will of God, why we, and of course all other Christians who possess the same revelation in common with ourselves, should be Episcopalians, and neither Presbyterians nor Independents; and it does appear to me very preposterous, that while the facts of our separation is viewed with complacency as a reasonable use of our Christian liberty, any attempt to give a reason for our separation—any attempt to give a reason for our separation—any attempt to show that we act, not upon caprice, but under a sense of necessary obligation—should be treated as illiberal, uncharitable, perhaps papistical. We ought in the present day especially, to be on our guard against being swayed in this matter by any charges of illiberality or want of charity. It is no doubt illiberal to deny the Catholicity of any body of professing Christians, merely because they are not the society to which we are attached: it is still more clearly uncharitable to have a *wish* that any religious society should be found unworthy of the rank which it has hitherto held. But when the question respecting the Catholicity of any particular denomination is necessarily brought forward, then charity and liberality have no more to do in the inquiry, than they have in the judicial question, whether a man be or be not a British subject. I may like a man very much, be sincerely desirous of doing him all the good in my power, esteem his character, and enjoy his society. But if I am called as a jurymen to say, whether he be or be not a British subject, all these feelings must go for nothing: I have nothing to consider but the law and the facts of the case.

“Taking then, for granted, that the Church Universal is the aggregate of all Catholic, National, or Provincial Churches, and that *that* is to be considered as the National Church in any country, which, without respect to Establishments or Non-Establishments, continues in the Apostles’ doctrine by Scriptural purity of creed, and in the Apostles’

fellowship by unbroken continuity of succession, I shall now proceed to consider the power and authority of the Church.

"And this inquiry appears naturally to divide itself into two heads:—

1. The authority of the Universal Church, and then the authority of Provincial or National Churches."

(To be continued.)

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## POETRY.

(SELECTED.)

### THE SABBATH.

I love the holy SABBATH! O, how sweet,  
How welcome, is this sacred day of REST!  
And how delightful wheresoe'er I go,  
To join the worship of my own dear CHURCH.

In duty's path, I wander from my home—  
From my domestic shrine—from the embrace  
Of my loved family; and pass my days,  
My many tedious days, and weeks, and months,  
'Mid stranger homes, in feeble health—alone!  
But, ever, joyous is this day's return.  
I love the holy SABBATH! day of rest!  
Rest from my toils, my daily wearying toils.  
I enter Zion's courts, the house of God;  
And here throughout Columbia's happy land  
Of civil and religious liberty,  
I find the CHURCH. With joy I enter in  
And take a part in her delightful "form—  
Form of words most sound," devout and rational;  
And think how many thousand thousand more,  
Throughout the Christian world are then engaged  
In use of that incomparable LITURGY,  
Which saints, apostles, martyrs long have made  
A medium of communion with their God:  
And while I think, the very thought gives joy,  
That thousand thousand voices now are turned  
To pour their simultaneous praises forth  
To God, in this same sapient "form of words."  
Thus distant friends in sweet communionment,  
Though seas and lands divide—from pole to pole;  
Though earth's diameter be interposed;  
Though rolls the Atlantic or Pacific wave  
To sunder friend from friend; whose hearts, perchance  
In pondering o'er the distance, may be pained;  
Yet in this holy service, when engaged,  
And offering prayer to heaven, in these 'same words,  
Thy sweet communion hold, and seem to feel  
And recognize a dear proximity,  
And thus their prayers in unison ascend  
An offering pure, an holy sacrifice.

Oh! in such scenes, how often has my heart  
Embraced my dear, my absent family,  
Whom I supposed engaged in praising God  
In the same CHURCH on earth—in these 'same words,  
How sweet the tie that binds in Christian love



The hearts of *Christians* ! And how sweet to pour  
Our voice in notes symphonious ; where no jar,  
No discord mars the strains ; but voice with voice  
In concord sweet resounds, and soul with soul  
In dear communion mingles, while the voice  
Of each to each responsive, in its turn  
Conspires to swell the tide of sacred praise  
To the all bounteous, omnipresent God !

I love the SABBATH ! May I ever love,  
And with increasing fervour, more and more,  
Love, cherish, honor, sanctity, and keep,  
As God commands, his holy Sabbath day !  
And when this feeble tenement, which seems  
*Consuming* slowly, but by progress sure,  
Shall be dissolved, peaceful may I repose  
In kindred dust, and sweetly sleep in CHRIST :  
Then with renascent frame, building of God—  
“ An house not made with hands,” assimilate  
Unto the glorious body of my Lord—  
May I arise, purged from all earthly dross  
And fresh with life, a trophy of the cross  
In mid air meet my Lord ; and saved by grace,  
In heaven’s bright mansions find a humble place ;  
Where, having prized on earth the Sabbath’s rest,  
I hail an endless SABBATH with the BLEST.

N. LANESFORD FOSTER.

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### RELIGIOUS INTELLIGENCE.

*Missionary Lecture at St. Stephen’s Chapel.*—That for May was by the Assistant Minister of St. Paul’s, Radcliffeborough. It was shewn that the support of Missionaries to the heathen by *them*, or by miracle, was not to be expected—that there was no more reason for the Missionary than for the Parish Minister to support himself—that it would interfere with the usefulness of both to be engaged in secular pursuits ; and that it was a duty on the part of Christians to furnish the Missionary with the necessaries of life. The amount collected was \$21.

*Episcopal (S. C.) Journal—Extracts from it.*—Jan. 15th, 2d Sunday after the Epiphany, at St. Paul’s, Summerville, read “ Morning Prayer” and the Ante-Communion, and preached. In the afternoon, at a private house read “ Evening Prayer,” and for the servants one of Bacon’s Sermons intended for that class.

January 9th, at St. Michael’s, at a meeting of some members in (South-Carolina) of the “ Domestic and Foreign Missionary Society of the Protestant Episcopal Church,” I read “ Evening Prayer,” (the Lessons by the Assistant Minister,) the Domestic Secretary of said Society addressed the meeting, and urged its relief.

19th, at St. Peter’s, adjourned meeting of same Society, I read “ Evening Prayer,” (the Rector the Lessons,) and resolutions for its relief were adopted.

29th, 4th Sunday after Epiphany, at St. Andrew’s, after “ Morning Prayer,” and the Ante-Communion by the Rector, (Rev. J. S. Hanckel,) I preached and administered Confirmation to 1 white and 5 colored per-

sons. At Mrs. Faber's plantation, I read "Evening Prayer," and to the servants one of Bacon's Sermons, and Catechised them.

Feb. 8th to 11th inclusive, attended the Session of our Diocesan Convention, and at the opening administered the Holy Communion.

8th, at St. Michael's Church, after "Evening Prayer," I presided at a meeting of the "Education Committee of the Convention, held in public.

12th, Septuagesima Sunday, at St. John's, Hampstead, read the "Ante-Communion," and Catechised 21 white children.

13th, Monday, the Charge to the Priests and Deacons recommended by Canon XXVII., was delivered in St. Philip's Church.

March 26th, 4th Sunday in Lent, at Stephen's Chapel, Charleston, at the Holy Communion I assisted.

April 4th, a Candidate for Deacon's Orders had his first examination, five Presbyters assisting at it.

6th, at St. Stephen's Chapel, read "Morning Prayer."

9th, Sunday before Easter, at St. Michael's, preached and assisted in Catechising.

10th, Monday afternoon, at St. Stephen's Chapel, presided, at the meeting held to provide means for the support of Rev. Mr. Miles, should he be sent by "the Domestic and Foreign Missionary Society" to Mesopotamia.

11th, a Candidate for Deacon's Orders had his second examination, four Presbyters assisting.

19th, Wednesday, at North Santee, in the temporary Chapel of the "Church of the Messiah," after "Morning Prayer," and the Ante-Communion by the Minister, (Rev. J. H. Cornish,) I preached, Confirmed 4 white persons, and administered the Lord's Supper to 18 persons. In the evening, the colored persons expected at the appointed hour not attending, "Evening Prayer" was omitted—but some blacks were briefly Catechised.

20th, Thursday, at Georgetown, two Candidates for the Order of Priesthood (Messrs. Cornish and Lee,) were examined, the Rev. Messrs. Lance and Howard assisting.

21st, Friday, at Prince George's Parish Church in Georgetown, after "Morning Prayer" by the Rector, the Lessons being read by the Assistant Minister of St. Michael's, Charleston, I preached "on the Sabbath, its general and perpetual obligation."

23d, Sunday after Easter, at All Saint's Parish, Waccamaw. In the upper Church, "Morning Prayer" was read, and two infants baptised by the Minister of Prince Frederick's—the Lessons by the Rector of Prince George's—I read the Ante-Communion, Confirmed 9 white persons, and made an address. In the afternoon, at Mr. F. M. Weston's plantation, "Evening Prayer" was by the Minister of Prince Frederick's, I administered Confirmation to 74 black persons, and addressed and Catechised them.

24th, at the same plantation, after prayers and singing, I Catechised 42 children, blacks. In no Parish is more attention, in few so much, bestowed on the laboring class—the blacks, and the number both of adults and children who have a good knowledge of the Christian faith is not small. In the afternoon, at Mr. T. Pinckney Alston's, after "Evening



Prayer" by the Minister of Prince Frederick's, I preached to and briefly Catechised about 160 grown persons. The Rector of the Parish was present on all these (4) occasions, but did not officiate, having lately been ill and counselled by his physician to rest.

25th, St. Mark's day, at Prince Frederick's Parish, in the Chapel, "Morning Prayer" was by the Minister, the Lessons and Ante-Communion were by the Rector of Prince George's, I preached, and Confirmed one person, white.

30th, at St. John's, Berkley, in the Chapel, "Morning Prayer" and the Ante-Communion were by the Rector, I preached, and Confirmed 36 black persons. In the afternoon, at Mr. Holmes' I read "Evening Prayer," preached to and Catechised the black people.

May 1st, St. Philip and St. John's day, at St. Thomas' Parish, in the Chapel, the Rector read "Morning Prayer" and the Ante-Communion, I preached. The congregation was very small, but one, a worthy female, who has her livelihood by her own hands, had walked six miles to partake of the divine service. At night, at a neighboring plantation, under the care of Mr. Coward, I read "Evening Prayer," preached to the black people, Catechised them, and for the Rector baptised 36 children.

2d, Tuesday, in St. John's Parish, near Black Oak, at Dr. H. Ravenel's plantation, held "Evening Prayer," and preached to, and briefly Catechised the black people.

4th, Thursday, at Pineville, "Morning Prayer" and the Ante-Communion were by the Minister, I preached on the Lord's Supper, and administered the same to 19 white persons. At night, at Mr. Maham Palmer's plantation, I read "Evening Prayer" (the Lessons being read by the Minister of the Parish,) preached to, and Catechised the black people.

9th, Tuesday, administered Confirmation to a sick female member, a black person, of St. John's Chapel.

12th, Friday, J. H. Cornish, Deacon, was ordained Priest, the Sermon by Rev. Mr. Keith, who with Rev. Mr. C. P. Elliott, concurred in the "laying on of hands."

21st, at St. Stephen's Chapel, Charleston, I read "Evening Prayer" and preached.

24th, a Candidate for Holy Orders had his first examination, the Rectors of St. Paul's, Radcliffeborough, and St. Thomas Parish, and the Assistant Minister of St. Philip's, assisting.

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*Domestic and Foreign Missionary Society of the Protestant Episcopal Church.*—"The Spirit of Missions" for May, fully sustains the interest of the preceding numbers, and we are particularly pleased with the classification of the subjects, and their variety, showing how extensive at home and abroad is the Missionary field. Our Church is beginning to bestow special attention to the spiritual welfare of "Seamen," a floating Chapel at New-York, &c., being projected—Christian efforts corresponding with the present state of things in China, will be much encouraged by the offer of individuals of our Church, whose names are not given, to sustain three Missionaries there at the cost annually of \$3,000—letters from our Missionary now there are highly interesting,



and illustrative of his tried piety—the debt of the Foreign Committee (our periodicals are requested to notify,) *remains unpaid* by several thousand dollars. The Sunday School Christmas offerings amounted to \$1,531. The amount reported for the month, is for Domestic Missions \$3,807—from South-Carolina \$20; for Foreign \$3,054—from South-Carolina \$63.

*Georgia.*—The 21st Annual Convention of this Diocese was held May 4th-8th—present, the Bishop, 9 of the Clergy, and 24 of the Laity. The statistics prove the increase of the Church last year, were Confirmed 72—this year 132, there were 460 Communicants, but now 621—5 Parishes were added to the Diocese, two Churches consecrated and others begun. A new building called “Chase Hall,” for boys, at the “Georgia Institute,” has been erected. In his address the Bishop says:—“The improvements at Lamar Hall, the new school-house attached to the female department, and the building of Chase Hall, have called for an expenditure of eight thousand five hundred dollars. Besides bearing its own expenses, the Institute has paid the whole of this amount with the exception of about twenty-five hundred dollars, which will be met by the tuition money accruing in June and January next. We ask nothing of the Church but its children. Fill our schools, and we shall have a clear income of seven thousand dollars over and above all expenses, which will be faithfully disbursed in rendering the Institute still more worthy of the Church’s patronage. Nothing will prevent us, the blessing of God continuing to rest upon it, from making it the very first school in the United States, but the withholding of your children. One hundred pupils, fifty girls and fifty boys, are all we need to put it upon this footing, and already have we nearly seventy. This point once gained, we should present the singular spectacle of a school unsurpassed in its means of education of every sort, with a nett income of seven thousand dollars, and yet furnishing that education, including French, Italian, Music, Drawing, with board and most comfortable lodging, for two hundred and fifty dollars per annum, not more than one half of the cost of a northern education of like quality.” \* \* As to some who desired immersion, “I determined to carry out the Rubric of the Church, and force it upon their notice, that the Ministers of the Church generally poured or sprinkled in Baptism, not because they had any objection to immersion, but because they deemed those modes equally Scriptural, and far more convenient. I read the Baptismal service upon the bank of the river, proceeded into the water, immersed five, and the prejudice was at once overcome. The remaining sixteen sent a message informing me that they would prefer to be baptized in the Church by pouring. I am thus particular in the statement of this case, because I think that it might be well to pursue, from time to time, a like course in other parts of the Diocese, that the people may understand, that so far as the Episcopal Church is concerned, the real difference between the Baptists and ourselves lies not in the matter of immersion, but in the more vital question, whether our children shall be admitted into the covenant with Christ—whether the promise shall be *sealed*, as St. Peter assures us it was *given*, to our children as well as to ourselves, or whether the more glorious dispensation of the Gospel shall



be counted, in this respect, inferior to the dispensation which gendered unto bondage." \* \* In relation to the colored population, "St. David's Church, Glynn County, is a small, but very neat country Church, built by five planters, for the accommodation of their own families, and of such of the neighborhood as may please to join with them in the worship of the Church. This Church is interesting to us in many ways. It is a spark of proper liberality uncommon in these days of faithlessness, and we trust will not be lost, as a noble example, upon those who may be cast in a like situation. It is an evidence of growing interest in the religious instruction of the negroes, for it places at least one thousand slaves under the direct pastoral care of the Rector. It is an opportunity for trying fairly, in this Diocese, the experiment of the adaptedness of the Church to the spiritual wants of the negroes, for their owners are determined to commit them (without compulsion, of course) to the charge of their Rector, and lend him all their influence in his work. The Rev. Dr. Vaughan has been laboring in this Parish for the last six weeks and has received a call to become its Rector." \* \* "From the bluff at Darien, there are to be seen plantations containing five thousand slaves, and St. David's is the first Episcopal Church that has offered the glad tidings of great joy to their greedy ears. Lying, between these points, and upon the islands to the East, are thousands more, and still no Pastor from their Master's Church tells them of their souls and of their Saviour. Why is this so? Can our young men answer this question satisfactorily to their consciences? It cannot be lack of zeal for the extension of the Church, for now-a-days, the Church is in every body's mouth, and to judge from the utterance of the lips, there is not one that would not give up every thing for her glory. It cannot be a want of Missionary spirit, for at this moment there are more applications for foreign stations than the Board can venture to encourage. It cannot be fear of climate, for he that would risk an Indian or an African sun, might well rejoice in the very worst atmosphere to which he should be subjected among us. It must be *ignorance of the field* that has kept our Ministers back, and we ourselves must be in fault in not having sufficiently instructed the Church in regard to our wants in this particular. All that time will permit me now to say is this, that for any young man, suitable to the work, who will dedicate himself to it as to a foreign field, a convenient Mission, with a competent salary, can be immediately procured."

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*China.*—The Bishop of London has directed, that a collection should be made, on the Sunday after the Ascension, 28th May, for "the formation of a fund for planting the Church of this country in the newly acquired territories on the coasts of China;" and he adds "I earnestly hope that it may be of such an amount as to provide a competent maintenance, not only for a Missionary Clergy, but also for a Missionary Bishop. The happy results which have followed such establishments, (viz. Bishoprics) in the colonies, afford the strongest encouragement to persevere in that good work." He adds, the state of things in China "render especially necessary the superintendence and control of a Bishop." This proceeding will render it unnecessary for our Church to send a Bishop to China, as has been proposed, and indeed inexpedi-

ent, for there would be danger of departure from sound principles, if in the same district were two Bishops of separate branches of the Church. A writer in the same paper, the *London Church Intelligencer*, writes "it will naturally be asked, whether the practical good we see done at home shall be diminished, by the theoretical good promised to a nation of a different religion. Gentlemen seem to have constantly a telescope, which only brings distant objects under their view."

*London Society for Promoting Christian Knowledge.*—The monthly report for March, 1843, contains letters of thanks from the Bishops for donations, to their respective dioceses—total amount £900.

It was agreed, "That it be referred to the Standing Committee to consider and report to the Board at its General Meeting, or at a special meeting to be called for the purpose, what means it is becoming this Society to take, both for the furnishing books in the Chinese language for the promotion of Christian knowledge in that country, and also for giving support to Christian missions upon the principles of the Church of England to be founded there." This admirable ancient Society, founded in about the year 1700—the model of our Diocesan Missionary Society, continues to be favored; legacies to the amount of £1177 were reported, and 112 members were admitted at this general meeting.

*Pious Liberality.*—"Somehow it seems as if it had become a law since Christ came upon earth, that the support of his Church should come, not from the mass, not from governments, but from the far-sighted faith and holy hope of individuals. Such ecclesiastical history shows us to be the origin of tithes, cathedrals, colleges, and monastic establishments; and such the infant history of our own Church shows will have been the root and ground of all the institutions we shall yet possess."

### Obituary Notice.

Died, in St. Bartholomew's Parish, on the 10th of April last, 1843, suddenly, in the 32d year of her age, Mrs. SARAH CHAPLIN MYERS, the wife of Mr. Charles M. Myers. She has left a husband, and four small children to lament their irreparable loss.

"Our grief is mingled with the sweet thoughts of a Christian's rest in the bosom of her God."  
May 6th, 1843.

### P. E. SOCIETY FOR THE ADVANCEMENT OF CHRISTIANITY IN S. CAROLINA.

The Treasurer reports having received through the Bishop \$10 from an unknown lady as a donation, the same individual who contributed \$50 last year. Also, a donation from the Misses Quash of \$5.

### CALENDAR FOR JUNE 1843.

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|---|---|
| 4. Whitsunday.  | 11. Trinity Sunday, and St. Barnabas the Apostle. |
| 5. Monday in Whitsun-Week.                                    | 18. First Sunday after Trinity.                   |
| 6. Tuesday in Whitsun-Week.—Anniversary P. E. Sunday Schools. | 24. The Nativity of St. John the Baptist.         |
| 7. }  | 25. Second Sunday after Trinity.                  |
| 9. } Ember-days.  | 29. St. Peter the Apostle.                        |
| 10. }   |   |



## EDWIN HERIOT'S CLASSICAL AND ENGLISH SEMINARY.

*St. Philip's-st., nearly opposite St. Patrick's Church, Radcliffeboro.'*

The Exercises of this School were commenced on Monday, 8th May. Applications received as above, or at his residence, 71 Beaufain-st.

*References:—*Professor W. E. Bailey, Professor H. M. Bruns, James Divver, Esq. Rev. B. Gildersleeve, Rev. A. W. Marshall, Geo. W. Eggleston, Esq., and C. B. Cochran, Esq.  
June 1st, 1843,

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## SCHOOL AT SUMMERVILLE.

The Rev. PHILIP GADSDEN will take into his family 10 boys, between 8 and 12 years of age, and attend to their morals, manners, and education generally.

The instruction will be in Christian truths, as well as in the elements of the English, Latin, and Greek Languages.

### TERMS.

For Board,	\$11 per month.
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For further particulars, inquire at Mr. A. E. Miller's, No. 25 Broad-st.  
June 1

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## JULIA OF BAIAE, OR THE DAYS OF NERO.

A story of the Martyrs. By the Author of "the Merchants' Daughter," "Virginia," "Christmas Bells," &c.

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A. E. MILLER.

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## CHURCH PERIODICALS.

The Spirit of Missions for 1843, \$1 per annum.

The Journal of Religious Education for 1843, \$1 25 per annum.

The Children's Magazine for 1843, 25 cents per annum.

## CHURCH NEWSPAPERS.

The Banner of the Cross, \$2,50 per annum.

The Churchman, \$3 per annum.

The Guardian, \$1 50 per annum.

Subscriptions for the same are received by the subscriber, who is Agent in Charleston.

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## GREGORIAN AND OTHER ECCLESIASTICAL CHANTS.

*Adapted to the Psalter and Canticles, as they are pointed to be sung in Churches. From the second London Edition.*

This work contains, 1. The eight Gregorian tones with their several endings; 2. A variety of the same tones harmonized for four voices, but so as to preserve unaltered the original melodies; 3. Miscellaneous Chants; 4. The Versicles and Responses, from Tallis's Cathedral Service. To which is added, KYRIE ELEISON, SANCTUS, and RESPONSES to the Decalogue.

CANTICLES OF THE CHURCH; being parts of the Services of the Church which may be "said or sung," pointed and arranged in bars, corresponding with the music to which they may be sung. The design of this work is to enable the congregation to unite with the Choir in performing this part of the service.

TE DEUM AND JUBILATE, (in A.) by Wm. Boyce, Mus Doct. Circ. 1760. With an easy arrangement for the Organ and Piano Forte, by Edward Hodges, Esq. Mus. Doct.; Director of the Music of Trinity Parish, New-York.

This work contains 18 quarto pages, with an engraved title page, suitable in form to bind with other music. Price 75 cents. The attention of the friends of Church Music of the highest order is respectfully solicited to this work.

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*Receipts for the Gospel Messenger, for the following years:*

1842.	1843.
Amt. brought forward, received, \$102 50	Mr. Wm. Pope, Beaufort, 3 00
Rev. C. E. Leveret, Edisto, 3 00	Mr. Edgar Fripp, do. 3 00
Miss Jane Williamson, 3 00	Rev. F. H. Rutledge, St. Augustine, 3 00
Mrs. Susan Minot, 3 00	Mr. Daniel Huger, 3 00
Mrs. Pinckney Lowndes, 3 00	Dr. Thos. M. Logan, 3 00
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Mrs. E. Holbrook, 3 00	Miss M. L. Rogers, Bennetsville, 3 00
Mrs. Carroll & Mrs. Brooks, Edg'field, 3 00	Mrs. R. F. W. Allston, Georgetown, 3 00
Mr. Edward Kennedy, 3 00	1842 and 1843.
	Mr. Joseph E. Jenkins, 6 00
	<hr/> \$165 50

**MEETING OF THE SUNDAY SCHOOLS.**

The Semi-Annual Meeting of the Sunday Schools of our City Churches will be held at St. Philip's Church, on the *afternoon of Tuesday in Whitsun-week*; service to commence at half past 4 o'clock. On which occasion, a Sermon will be preached to the children. The seats above the Cross Aisle, are to be reserved for Teachers and Scholars. June 1

**TO THE CLERGY.**

A copy of "the Charge from the Bishop," is left for each one of the Clergy who applies for it, at A. E. Miller's, No. 25 Broad-street.

☞ A few copies for sale at the office.

June 1

**BRITISH CRITIC.**

The British Critic and Quarterly Theological Review, published in London, price \$4 per annum, payable in advance. Subscriptions received at this office.

June 1

☞ Mr. G. T. MASON holds classes for instruction in Church Music, for the Sunday School of St. Michael's Church, on Wednesday and Saturday afternoons at 4 o'clock; and for the Sunday School of Philip's Church, on Tuesday and Friday afternoon, at half past 4 o'clock.

As these classes will be permanent through the year, applications for entrance should be made the 1st of each month, when the times of meeting will be determined.

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